1: Jochelson RY4 Koryak RY4

352.

(For rug-making and designs see category 281.)

1: Jochelson E 5 (1900-01) 1908 RY4 Koryak RY4

342 is covered up. During the day, however, the entrance is seldom closed, since
354 people are constantly coming and going. In the evening, after all are in bed, the entrance is always covered up. The one who closes it gets up the ladder, and with his hand pushes out the cover from below over the opening. Of course, crevices enough remain for ventilation.

The cover of the entrance-opening also serves to regulate the draught while the fire is burning. It is placed vertically, near the entrance to face the wind, in order to prevent it from blowing into the entrance. The grass plug on the roof of the entrance-room is also utilized for regulating the draught. It is placed at the edge, in a direction opposite that of the wind, which, after striking against the plug, gets into the opening. Of course, all these arrangements are of no avail when strong winds are blowing.

352 The inner arrangement of the underground house is as follows. On the side opposite the door leading to the entrance-room, behind the posts, is a platform, from 30 cm. to 60 cm. high, made of boards (see Figs. 60 and 61). This place (ayo'-ai) serves as a seat and as a bedroom for visitors. It is covered with seal and reindeer skins. Upon it, near the walls, are stored away household articles that are in frequent use. The right and left sides of the house are called yelñı-xal. On the right side lives the master; on the left, his brothers, relatives, and neighbors. The places behind the posts are called yoyo'ñı.[1] They serve for bedrooms, and have a dirt floor like the centre of the house. These places are separated from the middle of the room by means of logs (Fig. 60, *L*). The floor is strewn with willow-branches covered over with dry grass (grass mats are used in northern Kamchatka), and then with seal and reindeer skins. Sleeping-tents are pitched over these skins.

342 These tents are of the same shape as the inner tents of the Reindeer Koryak, but, instead of being made of heavy reindeer-skins, they are made of old skins which have served for bedding before; or they are made of old fur clothing. The hair of the skins is closely clipped with a knife. These tents serve as bedrooms only, and are let down at night. In the daytime the front side of the tent is raised, and fastened on top with thongs. The children are kept on the skins under the raised tents, and the women also
[513] sit there with their work (see Plate xxxvi). The men sit, during the day, on logs in front of the tents, unless they are lounging in bed. They sleep in the tents with their heads toward the middle of the house. Bags filled with clothing, scraps of skin, nets, and other household articles, serve as pillows, while the bolster is supplied by the log.

To give better support to the main roof-beams in large houses, three additional posts are driven in between the central posts (Fig. 61, P'), except on the side opposite the door.

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[1] By this name the sleeping-tents or the inner tents of the Reindeer Koryak dwelling are also called.

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

Near the four main central posts (*P*) stakes of the height of a man are driven into the ground. On their upper ends, which are fastened with thongs to the main posts, cross-pieces are put, upon which clothes, shoes, and other household goods are hung. There is no such cross-piece on the side where the hearth is; but above the hearth, across the entire width of the house, several stout timbers are placed, their ends being tied with thongs to the upper cross-beams. These form a grating, upon which clothes, shoes, and wood are put to dry. To these poles, hooks of wood, iron, or reindeer-antler, are attached, from which pots and kettles are suspended over the fire (see Fig. 61 and Plate xx).

The corners of the house, the spaces between the sleeping-places, and the place for visitors, are ordinarily used for storage purposes. Nets, dogs' harness, hunting-implements, snowshoes, tools, and other things, are hung up there. A large iron pot for water, dishes, tea-kettles, wooden and leather pails, and chamber-vessels (see Plate xx) are kept on the side of the door leading to the entrance-room.

If, as appears to me, the tent of the Reindeer Koryak is built after the type of the dwelling of the Asiatic nomads, but adapted to the needs of the arctic climate, so the underground house of the Maritime Koryak represents a type of palæ-Asiatic-American dwelling. We do not find such a dwelling among the Turkish-Mongolian tribes. All so-called palæ-Asiatic tribes formerly had, or now have, underground houses similar to the house of the Koryak type. The ancient Kamchadal dwelling as described by Steller[1] differed from the present-day house of the Maritime Koryak only by the absence of the umbrella-shaped storm-roof, by having no entrance-room, and by having notches instead of holes in its ladder.

The Kerek do not build storm-roofs, because of their lack of the required timber.[2] I also found on the Tılqai River[3] one Koryak house without a funnel. It stood in a forest where the winds were not so violent. According to the Koryak belief, the houses of evil spirits (kalau) have no storm-roofs. We may rightly suppose that this peculiar part of the construction, which we find only among the Koryak, is not characteristic of the general type of this dwelling.

The dwelling of the Kamchadal has no entrance-room, for the underground house serves them as a winter dwelling only; but among the Koryak the entrance through the ante-room is also closed up for the winter. In the Kamchadal dwelling, an underground passage leading out from the hearth[4] takes the place of the ante-room of the Koryak. Women, children, and men transformed[5] into women, used to go in and out through this passage. It

[1] Steller, p. 212.
[2] Bogoras, The Chukchee, Vol VII of this series, p. 183.
[3] See p. 437.
[4] See the cut in Steller, p. 212; Krasheninnikoff, II, p. 40.
[5] See Part I, p. 52.

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

deer Koryak, stone lamps have gone out of use, just as among the Chukchee. They are replaced by found iron frying-pans without handles, which are imported by Russian merchants. The Maritime Koryak relate that in olden times they also made clay lamps (sā'yek, "earthen or clay lamp:" from sā, "earth or clay;" and ɤ'ek, "lamp") such as are still used by the Chukchee and Eskimo; but among the finds made in excavating ancient underground houses, I did not come across a single clay lamp. In one house I found a lamp made of a whale-vertebra (yu'ñtemɤ'ek, i. e., "of bone of whale lamp"). It is represented in Fig. 100.

The lamp of the Maritime Koryak serves for lighting exclusively. Wood is used for heating and cooking. The hearth has been described before.[1] Driftwood is cut in summer and autumn for use as fuel. The wood is split into thin billets 50 cm. or 75 cm. long, which catch fire quickly and do not smoke much. It is stored away on the roof of the house.[2] The fire is started twice every day, — in the morning, on rising; and in the evening, before going to bed, — at the time of the two principal meals. The morning fire also warms the house for the day, the evening fire for the night. In the middle of the day the fire is rarely started. In general, the sedentary Koryak are saving of their fuel, even in settlements where there is no lack of wood. If guests arrive during the day, a fire is made to make tea and to warm the house.

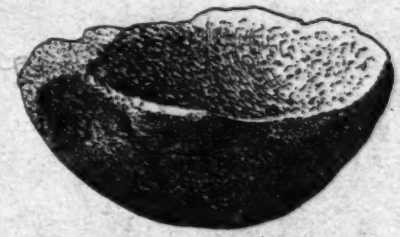

Fig. 100 (ɤilly). Lamp made of the Vertebra of a Whale. Length, 14 cm.

To a certain degree, the lamp of the Reindeer Koryak heats the sleeping-tent in which it burns; but food and tea are prepared on the hearth, in the outer tent.[3] I have never seen food heated over the lamp in the sleeping-tent. Tea and boiled food are served by the women in the sleeping-tent. This, more than the lamp, aids in heating the sleeping-room. Over the lamp, however, wet footwear and mittens are hung to dry; but generally the drying of wet clothes is done in front of the hearth in the outer tent, or by freezing them out of doors, beating off the ice, and then warming them by the fire.

Properly speaking, the Koryak have no furniture whatever. The favorite position is sitting on the ground or on skins, with legs either crossed Turkish fashion or stretched out, or crouching. In the houses of the Maritime Koryak, the low thresholds which divide the sleeping-places from the middle part of the house are always used as seats; and in the outer tents of the Reindeer Koryak the sledges, which are brought in, and on which lie the bags of provisions, are utilized for this purpose.

[1] See p. 458. [2] See p. 459. [3] See p. 450.

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

352 Fig. 101 shows a stool of the Reindeer Koryak. It is made of reindeer-antlers still attached to the frontal bone. The beams and two tines of the antlers serve as legs, and two boards are tied to them to make the seat. This chair seems to be an imitation of a Russian bench. Nowadays, however, it is often found with the Reindeer Koryak. The Maritime Koryak also use, instead of chairs, the boxes in which they keep the tea-dishes. On Plate XX a girl is shown sitting by the fireside on such a box, and the other one is 264 sitting in a crouching position. The use of tables is unknown to the Koryak.

352

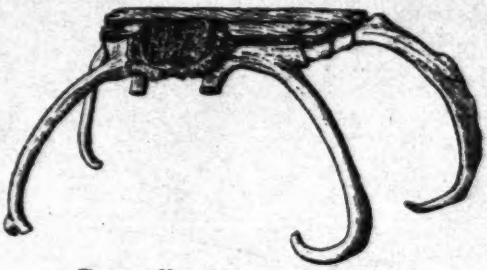

Fig. 101 ($\frac{1}{11}$). Stool made of a Pair of Antlers. Height, 41 cm.

With the exception of the Russianized natives, they place a board or a trough-shaped dish on the skins on which they sit, and put the carved meat or fish, with seal-oil, on it. The people sit around and eat, taking up the pieces with their hands. Often the box in which the tea-dishes are kept serves as a table. Others have a table-board made of two or three planks, which is put on the box when they are eating, or drinking tea. However, in some houses of the Maritime Koryak, very small low tables, 30 cm. or 40 cm. high, may be found, at which the guests eat; but the Russianized Koryak of North Kamchatka and of the villages of the Okhotsk Sea south of the Gishiga River, who live in log-cabins, also use benches, chairs, tables, and beds, like their Russian neighbors.

252 With the introduction of metal cooking-vessels, these entirely superseded 415 clay pots, and the method of cooking food by means of red-hot stones went out of use. Nowadays cooking is done only in iron and copper kettles 177 imported by merchants. The Koryak prize copper kettles particularly, as they are durable; but they are not easily obtained, owing to their high price, and only the wealthy reindeer-breeders or Koryak engaged in trade or barter can afford to buy them. Such kettles last a very long time. Of course, the tin lining wears off very soon, but the Koryak continue to cook in them. 326] The Koryak smiths of the villages Paren and Kuel have learned to make kettles from imported sheet-iron. In imitation of our metal waterpails, they give them the shape of a truncated cone, with a wire handle by which to suspend them over the fire. These kettles do not last long. The thin sheet-iron soon burns through, or is eaten through by rust in the damp summer.

At present the teapot is another metal appurtanance of the household. The dealers import chiefly copper pots, but some are found of enamelled white iron.

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

the head-piece of the fire-drill a small rounded quartz pebble is chosen; and on one side of this a socket for the upper end of the shaft of the drill is made by means of a drill (at present an iron drill).[1]

I have spoken before of the large flat stones which are used, without any artificial finish, for tables,[2] — one measuring 77 cm. in length and 48 cm. in width; another ($\frac{1}{1\,7\,8\,6}$), 38 cm. in length and 28 cm. in width. It is interesting to compare these stone tables with the unworked sandstones found by Dr. H. Grimm in the excavations of ancient underground dwellings, evidently of the Ainu, on the island of Yezo.[3] Grimm does not suggest the use to which these stones may have been put by the former inhabitants of the underground dwellings.

The similarity of these dwellings, and the remains found in them, to the underground Koryak dwellings and the ancient utensils of the tribe found in excavations and preserved among them as keepsakes, suggests that the Maritime Koryak participate in a type of material culture formerly widespread over a considerable portion of the coasts and islands of the northern part of the Pacific Ocean. The flat sandstones described by Grimm seem to me to have done the same service among the former inhabitants of the underground houses on Yezo as the analogous stones still do among many Koryak, chiefly the Maritime Koryak of Penshina Bay.

Work in Iron. — At present Paren and Kuel, villages of the Maritime Koryak of Penshina Bay, are renowned for their manufacture of iron tools. The knives, axes, and spears of the Paren and Kuel blacksmiths, not only find a market among the Koryak and Chukchee, but even find their way to Kamchatka and to the neighboring Tungus.

Here two questions arise, — when did the Koryak become acquainted with iron implements, and from whom did they learn the art of the blacksmith?

In Kamchatka, Krasheninnikoff[4] heard stories to the effect that the Kamchadal were familiar with iron implements before they ever met the Russians. According to these stories, the Kamchadal used to get Japanese iron objects by barter from the Kurilians. Of course, this is possible; but there cannot have been any great amount of barter and no regular exchange between these tribes at that period. In this manner iron tools could have come into the hands of the Kamchadal in but very limited quantities, and would have become the property of a few fortunate families only. It seems important to note that while the tribes of northeastern Asia were still in the stone age, not only were nations as highly civilized as the Japanese and Chinese acquainted with iron, but even certain tribes of the Amur region,

[1] See Part I, Plate VI. [2] See pp. 569, 608.

[3] See H. Grimm, Beitrag zur Kenntnis der Kuvpokguru auf Yezo und Bemerkungen über die Silltenna Ainu (Mitteilungen der Deutschen Gesellschaft für Natur- und Völkerkunde Ostasiens in Tokio, Band V, pp. 369–373).

[4] See Krascheninnikoff, II, p. 49.

11: Kennan--262 T-3 (1865) 1870 Koryak
116, 342, 352, 511, 857 Maritime

"It is a mystery to me how human beings with any feeling at all can be satisfied to live in such abominable, detestable houses as those of the settled Koraks. They have not one solitary redeeming feature. They are entered through the chimney, lighted by the chimney, and ventilated by the chimney; the sunshine falls into them only once a year--in June; they are cold in winter, close and uncomfortable in summer, and smoky all the time. They are pervaded by a smell of randic oil and decaying fish; their logs are black as jet and greasy with smoke, and their earthen floors are an indescribable mixture of reindeer's hairs and filth dried and trodden hard. They have no furniture except wooden bowls of seal oil, in which burn fragments of moss, and black wooden troughs which are alternately used as dishes and as seats. Sad is the lot of children born in such a place. Until they are old enough to climb up the chimney-pole they never see the outside world."

22:Barrett-Hamilton and Jones--286 [2] N-2 (1897) 1898 Koryak
116, 342, 352, 515

"The roof of one yurt into which we entered was supported by four posts, forming a rectangular space between them in its centre. This was the main compartment, and was separated by a wall of wood, with a door in it from the hall. (1) Those parts of the main

1. As a rule, the only division between the two compartments was a wooden partition about 3 inches high, the whole flooring of the inner room being raised to that height.

compartment which lay outside the rectangular space between the four pillars were raised to a height of a few inches from the ground, and the whole floor was strewn with clean grass or rushes, which might serve as a carpet by day and as bedding by night, and gave us an idea of being far cleaner than the yurts of Bering or Copper islands, notwithstanding that the latter contain evidences of modern civilization in the shape of beds, crockery, and iron stoves. Nevertheless, the odour of the Karaga natives, and the readiness with which they spat on the floor, warned us that their supposed cleanliness was probably more apparent than real."